"The parents undergo no further rites on the second day after birth, but there still remain the ceremonies that terminate the couvade. These usually take place on the third day after birth, although they are sometimes postponed until the fourth, but they do not depend on any particular circumstances, such as the dropping off of the navel cord. In these terminal rites uruku is again [70] smeared on the members of the family undergoing the couvade. Necklaces made from the base of the quill feathers of a species of hawk are placed around the necks of the father and mother. The mother by this time is also wearing a necklace containing the hair plucked from the infant's head. A few miniature baskets with a very open weave are hastily woven by the mother from a leaf of motacú palm and filled with the ashes of a dying fire. She then takes up the baby and places it for the first time in the new sling, which is dyed bright red with uruku. The father picks up his bow and a couple of arrows, and the family starts off on a trail into the forest. As a rule, but not always, the father marches ahead, carrying his bow and arrows to protect the infant from danger. The mother follows behind, with the baby in the sling, carrying in one hand a basket of ashes, which she slowly scatters along the trail to purify it, and in the other a calabash of water. If there are any other children in the family, or cowives or yánde, they may also join the party and scatter ashes along the trail. Usually not a word is said as the party proceeds to its destination. After walking for about 5 minutes the entire group halts. The mother sits down, and her

husband brings her a palm leaf from which she begins to construct a carrying basket. The father in the meantime goes in quest of firewood. After firewood has been collected and placed in the basket, the party starts home without ceremony. When they arrive about 100 yards from the hut, the baskets which contained the ashes are hung on to bushes a few feet from the trail. Upon entering the hut the parents kindle a new fire with the wood carried back from the forest. The infant is then given a bath from the calabash of water which the mother took into and brought back from the forest. The period of couvade is then considered to be officially over, and the normal activities of life can be resumed."

5: Radwan--295[2] T-3 (1928?) 1928 Siriono
116, 302, 846, 852

On festive occasions they paint themselves. Thus, a married couple painted themselves red on the third day after the birth of a child; sparkling in the same colour was the little hammock in which the mother, accompanied by the husband, carried it for its first walk outside the hut the next day. All members of this family had decorated their hair with feathers. On the preceding days, the father had to be confined to the child-birth bed. Even the new-born babe would be shorn of its eye-brows and forehead hair in the same manner, during which it cried lustily.